1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

Variations of this two-story, sloping-roof house occur in all the mountain areas of Greece, which includes most of Epirus, western Macedonia, much of Central Greece, and the Peloponnesos. There is much snow in this region, and the sloping roof keeps it from accumulating on the housetops. The one-story, sloping-roof house can be found in Attica around Athens as well as on the plains of Thessaly, Macedonia, and Thrace. This house usually has a stone foundation of twenty inches or less on which walls of sun-dried, home-made mud brick are built. The roof is covered with tiles:

> In their original and simplest form, these houses consist of one rectangular room, including under one roof the family, their cattle and corn. . . .
>
> The most ancient and the most closely related to the original form of Greek house is the simple narrow-front house, belonging to the type known as "megaron." It has the entrance on one of its narrow sides, having usually in front of it a "prostoon," or wide portico. . . .
>
> The wide-front house, however, is found more frequently in the Greek countryside. This house has its entrance and its "prostoon" on the long side of the rectangular plan.[18]

In many parts of Greece the one-room house has gone through a development which gives a separate space for the family, the stabling of the cattle, and the storage of the cereals. A final development is the separation of the stables from the house proper, leaving two rooms in addition to the granary often located between them. Where these two rooms have been provided, one is kept as a guest room, one as a storage place. In the winter the family moves into one room heated by the hearth or small stove on which the meals are prepared. The hearth, which can still be seen today in the center of some village homes, was moved in course of time to one of the walls — usually the middle wall separating the rooms of the two-room house — or to one of the inner corners of the room where a chimney was built.

These village homes, though simple in structure, call for considerable investment of time, money, and thought on the part of the family building a new house. Just what is involved is shown in the following conversation with a peasant woman, whose remarks hold generally true for all of the Greek mainland. Her husband had invited us to his house but had to leave for a short while to take care of his sheep. The woman, bright-eyed and wearing a scarf over her braided hair, moved her head quickly as she talked.

This home had one room, with wooden floors. Unlike some of their fellow villagers, this couple had wooden beds and did not have to make use of sleeping platforms, ordinarily found at one end of the room. There was a storeroom underneath the main room. To enter, one came directly into the yard from the street, then into the house after passing under the portico.

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

342 "Are most of the houses in this village like this one?"

"Yes, only the priest and the teacher have two rooms in their homes, but people here are beginning to think about building bigger houses."

"How do you go about building a house such as this?"

[463] [465] "Oh, we get all the materials together and then call one of the builders who lives here in the village. It may take us quite a while to collect the material, depending upon the prices we get paid for our crops. We have to pay the master builder fifty drachmas a day; it usually takes him about fifteen days, since members of the family help him. We need him because he knows best how to place the stone in the walls so they will be firm."

The woman showed little interest in the actual details of construction, but quickly passed to the ceremonies connected with a new house. She [825] [788] pointed out that when the cornerstone was laid the family and relatives came together, cut the throat of a cock, and let the blood spill on the four corners of the house, selecting the eastern corner first. Just prior to this ceremony, money was thrown out to the workers. Customs vary, as we [778] discovered, as to just what was buried in the cornerstone, but in this Peloponnesian village the family buried earth from a sacred place near the village where they had found a treasured ikon; they also included a small wooden cross and an ikon of the Holy Virgin. If the house is built as a dowry for the daughter, then some of her personal possessions such as a dress or a shoe are also included in the cornerstone. Usually a big dinner [574] of roast lamb follows the laying of the cornerstone.

A second ceremony occurs when the topmost beam of the house is in place. The roof has not yet been laid, but this is the time for the family to bring presents to the workmen, who upon receiving a gift call out the [793] name of the donor and wish him many years and a happy life. Later on, [788] when the house is finished, the priest is called. He must be the first person [777] to enter, after which he blesses the house and departs. Thereupon, for good luck, a young boy must be the first to step in.

Now the furniture can be installed and the family can settle down. The [352] dowry chests, containing valuables saved up for the unmarried daughter, [583] will be placed along a wall and the dowry blankets piled on top. "And unmarried girls must never sit on this chest or they will never get married," declared our informant.

[352] [353] Other furniture includes a small table along the wall over which is hung a large mirror. The family photographs are stuck into the edges of the mirror frame. Pictures also decorate the walls, as do pots and pans and other cooking utensils. Two or three chairs complete the roll call of furniture.

351 In other visits to village homes our attention was directed more to the [513] court than to the interior. The weather would be warm and balmy and the vines in leaf. The family had in reality moved out of doors for the season,

1:Sanders Z-5,4 (1952-1959) 1962 EH1 Greece EH1

584 ence. On the island of Salamis, not far from Athens, while visiting in a village home we asked a young woman to tell us about her engagement. This is her account, which highlights some of the points previously made:

A matchmaker arranged our marriage. When my mother finally decided that it was time to have a man in the house, we discussed with which family we wanted to affiliate. We had heard my father say before his death that he wanted his daughter to marry one of the sons of a retired chief petty officer in the village. My mother and sisters named one of the sons who was still single and I said, "All right. Whatever you decide," even though I didn't know the boy. So my brother-in-law (my oldest sister's husband), as head of the family, arranged the contact through a third person. I had said that I would take anything but a bald-headed man. [At this point everyone laughed for the one selected was prematurely bald.] On a Tuesday both families had said *Entaxei* [all right], and on Saturday the groom-to-be was supposed to visit me. He didn't try to see me in advance, for he had faith in his parents and, besides, we all live in the same village. But he sent word that he couldn't come on Saturday, for as a petty officer he was on duty. Instead he came on Thursday with a friend. He sent his friend in first to announce that he was here and to ask if he could come in. I said certainly but spoke in the plural form; he said not to do this for it annoyed him. We looked at each other for the first time. He asked, "Do you like me?" I said, "Of course." What else could I say? I shrieked when I saw his bald head, shrieked with disappointment. He came and sat near me. My mother said, "You see, he has already become very bald." [The fiancé, who was present during the interview, was asked what had been his thoughts when the match was made. He replied, "Since her father and my father had known each other, I said what is the use of pretending."]

On the Saturday following his visit to me I went to pay my first visit to my in-laws. I took candied almonds and flowers to my mother-in-law and we all ate, drank, and were merry. Then he and I started visiting each other. But the people began to say, "How does such traffic go on since they don't have an engagement ring?" So we decided to have the formal engagement. We were going to do it on his name day, but he got sick and we postponed it to Easter. The groom bought the ring and gave me a silk dress, shoes and stockings, and his relatives gave me some earrings and beads. I gave him slippers, pajamas, shirts, and handkerchiefs. On the day of the engagement, I sent his mother a large [262] bread ring with thirty-one red Easter eggs on top and she sent a cake containing five eggs to my home. At the engagement ceremony the fathers of the couple usually place the rings on the fingers, but since my father was dead his father put the rings on both of our fingers.

Engagements in this Salamis village last two years or more unless the families are rich and can hurry the matter along. The length of time is based on the dowry that the girl must accumulate. Not only must she bring the [583] house but must furnish it with a bureau (or chiffonier), a buffet, six dining-[352] room chairs, four kitchen chairs, and a mattress. The groom provides the dining-room table, a cupboard, and a bed.

1:Sanders Z-5M (1952-1959) 1962 EH1 Greece EH1

[666] [633] councilmen could be elected in demes and from five to fifteen in communes, on the basis of population.

An account of local officialdom taken from almost any commune in Greece closely resembles that from other communes, although the number of council members may vary. Here are the facts for Gourie, near Mesolongi on the western coast of Greece.

[622] The village has the following officers: a president and a deputy president, who replaces the former in his absence. The president is the paid governmental representative in the village. The secretary is a salaried, permanent employee of [624] the community, whose duty is to keep all community records, conduct all correspondence, and do all other clerical work. The village council: it is the duty of this council to help the president solve the various community problems, to attend regular meetings and take the necessary resolutions. The councilmen [622] [666] are unpaid officers; the president is paid a yearly allowance of one thousand drachmas for his extra expenses. The council and the president were elected during the last national municipal elections. Later the president was elected by the councilmen.

623 344 352 The old school building is now used for the community office. This has two rooms; one is used for the president's office and the other for the secretary's; its furniture is very poor; it has six chairs, a divan, and a bookcase used for filing.[1]

Of course, villages differ in the facilities provided for the community-council officers. In Tsepelovo, an Epirus village, the office of the council was well furnished. Cushioned benches lined the walls. Other furniture included a long table at which the secretary worked; a storage chest; a glassed, built-in cabinet containing shelves for filing; four straight-back wicker chairs; and another cabinet built into the wall which contained a store of [353] medical supplies. The room was decorated with an *Ohi* sign, commemorating the refusal by Metaxas to capitulate to the Italians early in World War II, pictures of the royal family, portraits of local dignitaries, and two pictures of Eisenhower. Some American Mission material lay on the long [207] table. This council, too, had the responsibility of taking care of the high-powered American Mission radio, similar to the one in Phrangista.

623 As I talked with the village officials here and throughout Greece, I tried to understand their conceptions of their jobs. I knew what the law stated to be their functions but wondered how closely their own ideas corresponded with the legal description. In an Attica village (1953) I found a council consisting of eight members and the president. The secretary there, 624 as elsewhere, had no vote at council meetings, but introduced the topics on [623] the agenda. I asked this secretary whether he considered himself an employee of the community council or of the central government. In Communist countries to the north I had known that the secretary of local government was usually a trusted Communist imposed on the community and

2:Friedl E-5 (1955-1959)1963 EH1 Greece EH1
Vasilika

Inside Vasilika's Homes

Let us first consider the house. A new two-story house has the greatest prestige, but any family that builds a new house, even if it is only the small one-room brick house, gains some standing in the eyes of the villagers, although mild ridicule of the insignificant efforts of people of low prestige is not unknown in the village.

In the two-story houses, old or new, the ground floor typically consists of two rooms, one of which has cement flooring, with stuccoed walls and a fireplace. Many families use this room for all purposes: as kitchen, living room, and as the bedroom for all the members of the family. The women cook in the small fireplace, always conserving precious wood, the annual supply of which is usually purchased in October. They place two thin logs in the form of a V so that only the point at which the logs meet actually burns.

The only characteristic of the room which qualifies it as a kitchen is a wide window ledge, hollowed out to the depth of two inches, and lined with cement. The shallow basin slopes toward the window with a short length of metal tubing pushed through the outer wall of the house. A small water container with a spigot at the bottom is hung on a side wall above the shallow cement-lined basin, and the kitchen appointments are complete. Waste water drains through the tubing out into the yard of the house. The villagers often hang some towels near the basin and wash their hands and faces there each morning. The women of Vasilika used to agitate for the construction of a sink, both because it was a sign of progress and because it would ease some of their work. In 1961 they were eagerly awaiting the piping of water into the houses.

The lower floor all-purpose room is furnished with a few straight wooden chairs with cane seats, and may also have a table and a bed. Proper beds are not essential, however, because thin pallets can be brought out at night and placed on boards resting on wooden saw horses to create a bed, or may be merely laid out on the floor. The women pile the bedding, including folded pallets, sheets, and blankets, neatly in one corner of the room and cover the pile with a white rectangular cloth bedding-cover especially designed for the purpose.

The second lower room has an earthen floor and may be used for storing household supplies, wine-barrels, and agricultural produce. Among the less prosperous families, the lower floor may consist of only one earthen-floored room in which a curtain hanging near one end separates the living section from the storage area.

The upper story, apart from the terrace, may have several rooms with wooden plank floors and stucco walls. A second fireplace, sharing a flue with the lower one, may become the focus of what the villagers call the winter room. It is a smaller version of the all-purpose room below.

The remaining second-floor room is called the *saloni*, and is best designated in English as "the front parlor." It is the ceremonial room of the house, the part in which the family represents itself to the outside world. Visitors are

2: Friedl E-5 (1955-1959) #63 EH1 Greece EH1
Vasilika

342 ushered into the *saloni* and are expected to remain there. At name day celebrations, at the *paniyiri*, at Christmas, at engagement and wedding parties, guests are greeted in the *saloni* and may be served food there. Most of the time it is an uninhabited room, but because it represents the family to the world outside and because the patterns of hospitality in the village often require a family to entertain without advance notice, its furnishings are the best in the house and the room is always kept clean and in good order.

A typical *saloni* in Vasilika has a large square table placed in the center of the room. The table-top is covered with an ornamental cloth, often snowy white. A glass bowl commonly occupies the center of the table. It is often filled with slightly yellowed photographs of members of the family and relatives living away from the village, and with the most recently received postcards or greeting cards.

Virtually every *saloni* contains one or two large trousseau trunks placed along the wall. Their tops are usually covered with an ornamental white cloth. These trunks serve as storage places for bed linens, table linens, extra sheets, pillow cases, and table covers, which were part of the wife's trousseau. They also are repositories for the trousseau being prepared for the daughters of the house. No matter how low the income level of the family, there are always at least some token *rukha* (linens) as dowry. Again, regardless of income, every housewife serves her guests fruit preserves in small crystal dishes and the liqueur which accompanies the preserves in tiny crystal glasses, and proffers both items on a tray.

A *saloni* may contain no other furnishings, but often the one bedstead owned by the family remains there to be used only by guests. If the family owns a wardrobe they may display it in the *saloni* and store their best clothes in it.

Wedding photographs of the husband and wife of the household, and of their parents or their married children are hung on the walls of the *saloni*. Additional framed photographs of relatives who no longer live in the village also decorate the walls. Often a large framed mirror hangs on the same wall as the photographs.

Approximately ten of Vasilika's families had battery-operated table radios in the *saloni* in 1955. Since the electrification of the village, additional families have purchased radios on the installment plan. By 1961 it had become customary to turn on Greek folk music programs during the midday meal and in the evenings. Since 1958 several families have purchased elaborate chandelier-like fixtures, holding two or three electric bulbs. These are placed above the center table of the *saloni*.

The terrace of the two-story house has a variety of uses. Here the family may perform some simple household task. The women may hang their wash on wires stretched along the poles which support a sheltering roof. Here, too, they may set the table for the Easter feast. The entire family may sleep out on the terrace in the heat of summer. Whatever else the terrace is used for, however, its edge is always lined with plants of various kinds, potted in whitewashed gallon tin cans. Some are flowering plants, but many are herbs, especially basil, which the women use in cooking. The villagers, men and women alike, are passionately

2: Friedl E-5 (1955-1959) 1963 EH1 Greece EH1
Vasilika

wedding to take the *rukha* and the house furnishings she has received as gifts to the groom's home. The groom hires a truck to do the job, not because there is so much furniture, but because of the quantity of *rukha*. A Vasilika girl is expected to have woven at home approximately thirty sheets, six light blankets, two heavy woolen carpets, five lighter woolen floor coverings, five coarse woolen blankets, four mattress covers, ten carry-all bags or sacks, two heavy ornamental table covers, one red-and-white striped and one blue-and-white striped tablecloth with twelve napkins to match each of the cloths, six cotton face towels, and two long cotton towels for the tray in which loaves of bread are left to rise before baking. To this accumulation she will add several pieces that are bought from itinerant merchants and embroidered at home. Also purchased, usually in town, are white sheets, pillow cases, and turkish towels as well as the material for about six pairs of curtains. Furniture consisting of a wooden wardrobe, a bed, a table, and some chairs may be added, as are the cooking and serving utensils given to the girl as gifts. The colorful collection fills a small pick-up truck, and the sight of one of these on the road with laughing and singing young men crowding whatever space is left is a sure sign of a wedding. On Sunday morning the groom's party, including his marriage sponsor (*kumbaros*), arrive at the house of the bride. The *kumbaros* leads the group to the house, only to find the door closed and locked. He begs that the door be opened. The girls inside giggle and demand 1,000 drachmas to open the door. After some bargaining, the *kumbaros* gives a five-drachma piece and the party comes in. It is the *kumbaros* who rents the bride's white wedding gown, provides the wedding crowns, the large white candles which are held at the ceremony, and the *kufeta*, the sugar covered almonds arranged in small packages of white netting, tied with a white ribbon, which he distributes to each of the guests after the ceremony. After the wedding feast, for which musicians are hired so that the guests can sing and dance, the bride is accompanied to the groom's home by her brothers and sometimes a sister. The women, including the bride, all cry as they leave the girl with her new husband.[2] But even among farmers these customs are changing, and in recent years the bride and groom have taken to leaving the wedding guests to go off on a short honeymoon.

Disposition of Dower Property

After the marriage of a farmer, the couple is settled in the man's village, usually in the home of his parents. The groom has acquired some parcels of land in his wife's village and a small hoard of cash as well. For the first few years of his marriage, he may go to his wife's village to work the land himself, or he may contract with his father-in-law or with one of his brothers-in-law to work it for him on shares. Either way he will have occasion to visit his wife's village and to have some association with her father and brothers. In the meantime, he is likely to be looking for an opportunity to exchange land with a farmer who

[2] The description of the engagement and wedding ceremonies is not complete. The details selected are meant to give only an impression of the nature of these affairs.

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

THE WATERS OF MARAH

Autres temps, autres mœurs. "Unhappily", said Father Callinicos, as we waited at the foot of the precipice and Gregorios unsaddled the pony, "there have been regrettable changes; formerly there was great security." The windlass, it appeared, was now used only for hauling up firewood and victuals. We took a last look at the leeks, now 100 feet above our heads, and entered the dark passage which gives access to the steps leading to the monastery. Agathangellos was awaiting us outside the now disused refectory: a youngish monk, clad in a tattered grey cassock and soft cap, who had come to the Meteora, we subsequently discovered, in 1939. Hè carried us off to the guest-chamber (little used in these days) and left us among the faded memorials of former splendour while he went in search of refreshment. A few minutes later the insistent clamour of the *semandron* summoned us to vespers in the fine *catholicon*, dating from the middle of the sixteenth century, where Athanasius the Athonite, clad in the habit of a western monk, looks down from the apse—a fragment of an earlier church on the same site, built by Ioasaph in 1388. A frugal supper of vegetables, goats' milk cheese and bread followed, and afterwards we sat on wooden stools round a fire of brushwood and talked to the *Igoumenos* and the other members of his little family, while Agathangellos busied himself in the kitchens, where cats as lean as the stylite saints depicted in the frescoes of the narthex lurked in the shadows. Father Callinicos, we discovered, had been at the Great Meteoron for nearly forty years. There was one other priest in the community: a Father Theophylaktos who had lived in the Athonite house of Xeropotamou for several years as a simple monk before he was ordained and came to Thessaly in 1935. Another monk—also named Callinicos—had been carried off by the Italians and had died in exile. Apart from Father Agathangellos, the only remaining member of the community was a very ancient personage named Paul who appeared to lead the life of a solitary, and whom we but dimly discerned amidst the shadows of the church. Gregorios, who had accompanied us from Kalambaka, was no monk but a married man with a wife and several children, lately returned to their village in the mountains to the west of Trikkala. We encountered him again some ten days later, breasting a snow-covered ridge among the foothills of Pindos with a couple of heavily-laden pack-animals, and accompanied by a little troop of refugees on their way home after three years in Kalambaka.

Shortly after eight o'clock Father Agathangellos reappeared with a

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

574 and we found ourselves clear of the rocky wilderness, among low hills covered with dwarf oaks, and detected the distant barking of a dog. We struck down the bed of a torrent in the direction of the sound and came, after some forty minutes, upon a fold of muddy sheep guarded by two shepherd-lads, who, startled though they were at our sudden appearance, directed us to the nearby hamlet of Kopraina. In the gathering darkness, and as men with long-barrelled guns converged upon us from all sides, we entered the village, and bursting in upon an astonished assembly in the tavern called for the president. Ten minutes later, elated by several draughts of raw spirits, we were reclining on the presidential hearth, while the maidens of the household unlaced our boots, and our sodden outer garments steamed before a huge fire. The parish priest arrived in breathless haste to welcome the strangers, and the whole village buzzed with the news of our unlooked-for advent.

That night we enjoyed the hospitality of the village president, who had fought with Zervas in the mountains of Epirus, and who slept like a good soldier with a greatcoat for pillow and a loaded rifle beside him on the hearth. Earlier that evening he had told us of the English officer who had once come to the village, during the long years of the occupation, and who had snatched a few hours sleep in that same room where we supped, before slipping away to the mountains at daybreak.

[346] Our own visit to Kopraina was more prolonged: we were taken to see the church, the chapel in the cemetery on the hillside above the village, and the school, where a geography lesson was in progress.

The parish priest excused himself and retired to supervise the preparations which, we gathered, were even then in hand for a festal lunch.

[291] At high noon the *kapetanios* reappeared and led the way to the half-finished parsonage, where we found the parish priest drawing water from the well, his flocks and herds all about him, while his two sturdy daughters laboured excitedly in the kitchen and clattered to and fro in their wooden shoes. "*Kalos orisete*, welcome!" exclaimed Father Apostolos, setting down his bucket in great haste and rubbing his hands on the skirt of his cassock; "Come, all is ready, let us eat! Some wine, O *Papadia*!" He led the way indoors and we took our places at the

[352] festal board—a section sawn from the trunk of a great oak. It was a merry gathering, and as we feasted in this country parsonage and the children listened wide-eyed to our tales of the strange and marvellous ways of the Franks, that other world from which we had so lately descended took on a curious, dream-like quality. It was hard to realise

/60 cont./ 241 242

Rotation of crops is neglected due to the high price of wheat. The best land is put into wheat and the poor land into oats and barley. The recent introduction of vetch may revolutionize the rotation system and may help answer the livestock management problems.

The Local Groceries. Out of five groceries two have closed due to depression years of 1930-33. The three groceries are doing well only on books. Their /61/ non-collected capital exceeds 3 times their active capital. The cooperative grocery gives keen competition but its credit is limited to members and it has a successful way of collecting the debts at threshing time with the cooperatives' threshing machine. Just before threshing the three local groceries treat their customers with wine and whisky so as to be able to collect their debts. All kinds of methods are used at harvest time. 444 452 [458] [474] [273]

The local grocery owners do their farming too and in most cases all their farming jobs are done by the farmers in paying their debts. No grocery man could make his living out of grocery business alone, but keeps it for spending his leisure time. [241] [463]

PART IV. HABITS OF CONSUMPTION

Household Expenditures. People who lose all they had two to four times in their lifetime will not want to buy anything unless its need is essential. Life is more or less simplified and the household expenditures run very low. In one of the accounts we find that for household expenditures the farmer spent 2.500 drs. ($16.66). This sum is too high. We must remember that these farmers were just settled and had nothing whatsoever to start with. 511

/62/ A few small chairs, a rough table, a few wooden spoons and a few copper kitchenware make the kitchen's utensils. Pictures of a few relatives and their own hang on the wall with a few handmade embroideries. [352] [415] [353] [531]

511
352

/62 cont./
few handmade embroideries. Seldom one finds a bedstead, but boards nailed together serve as a bedstead.

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594
[451]

How is the money spent? The men keep the money and the accounts but the women save the money from the eggs and the poultry which they sell. The man never gives an account to the wife of how he spends his money. She is supposed to work hard but should not question how and why the money was spent. The farmer is interested only in his farm enterprise, that is his oxen, implements, seed and repair of the buildings. The women are responsible for the rest. Often conflicts take place due to the stinginess of the husband to spend money for clothing of his wife and children and for food. It is not unusual to find men spending money for getting drunk or gambling.

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241
[454]

Some farmers do spend their money in buying more animals, implements and improving their poorly built houses. A large part of the money is spent in buildings. The more the farmer becomes stabilized the more his needs increase.

262

/63/ Food consumption. The main diet is bread. The people are used to prepare three kinds of cereal from wheat and barley. Barley is shelled and cracked and used for soup with milk. The wheat is boiled, dried and then finely cracked and used as cereal. The wheat flour is baked with sour milk and tomato juice, dried and when pulverized is used for soup. Macaroni is prepared from wheat flour, dried in the oven and stored for winter.

[251]

Besides the above they have dried beans, chick peas, canned dry cheese. During Christmas they all kill a pig which they cook and keep it till late in summer. The lard is used for cooking. Since vegetables are plentiful they supplement the starch foods. Milk is precious and found only during spring and summer months when pasture is plenty. Eggs and poultry are luxuries and are sold on the market. Seldom the family kills a chicken. The diet centers around wheat products and vegetables. Pickled cabbage, cucumbers, tomatoes, peppers and bread are the best combinations for hard work. Olives and olive oil are consumed daily with bread. The basic fat in cooking is olive oil or linseed oil.

[438]

The second form, namely the wide-front house, is much more frequently found on the islands, as well as in continental Greece, and in several places it keeps the prostyle prostoon, but usually a creeping vine takes the place of the portico. Generally the wide-front house favours a better distribution of space than does the narrow-front one. 342x

The architectural articulation of this house consists of a regular distribution of the interior: a sofa or πεζούλα with the hearth on the one side, and a wooden bed called κρέββατος or μπαταρός, on the other; the space under the bed is called ὑποκρέββατος and serves as a cellar. [354] [352]

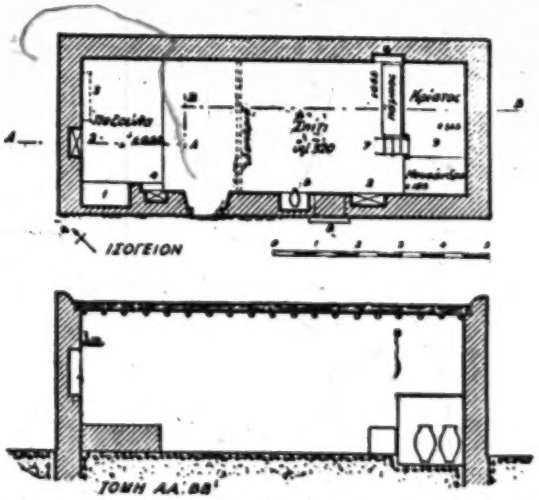

Fig. 27 Kephalos, Kôs. The long house of Maria Yiannou
(G. Megas, Λαϊκὴ κατοικία Δωδεκανήσου, fig. 1)
1 hearth 2 cupboards

The widening of space in this single house, (called long house, μακρυνάρι) is easy along the longer side, namely the «long wall», but not so along the narrow side, namely the «short wall», because the width of this side is determined by the beams used for the construction of the roof, which, according to the sizes of building timber prevailing in the islands and for the weight they will support, are not longer than 4-4,50 meters. Thus, the inside of the house is limited to 3.20-3.60 meters. That is why the widening along this side was obtained by the creation of a certain intermediate support of the roof, so 342x 335

9:Megas I,B-5,4 (no date) 1951 EH1 Greece EH1
Island Greece

X 342 335 that the beams would be put in two successive lines, thus covering a wider space.

This support is actually created by placing a long and resistant beam of 9-12 m. lentgh, leading from the middle of the one short wall to the middle of the other, (μεσιάς, Fig. 28 Plate IXa 1[a]) or by using a shorter beam, but which is leaning on one or both its ends upon built supports called «pilieri» (single-pilieri or double-pilieri house) in Rhodes and Cyprus (Fig. 29 Plate IXa 1[b c])(1). This beam, especially when it is long, is supported in its centre or its one end by a wooden pole.

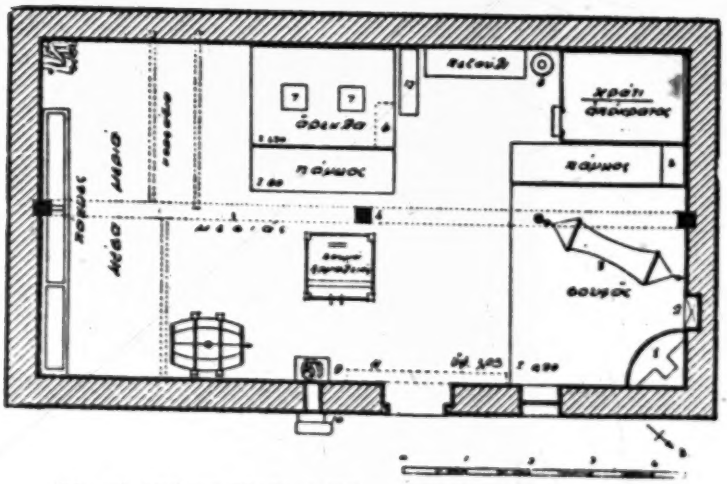

Fig. 28 Embona-Rhodes. Old house of Antony Emm. Antonakis

(G. Megas, Λαϊκὴ κατοικία Δωδεκανήσου, Ν. 3)
Ploughing animals are stabled in the inner part (μέσα μεριά).
Μεσιάς (mesias) = middle beam πάγος = bench κρέββατι = bed ἑστία = arcula
ἀργαλειός = loom 1 hearth 4 pole

[352 286]

X 342 333 In places, however, where building stone is abundant, such as in many of the Cyclades, the eastern part of Rhodes, Nisyros etc. in order to support the roof, a big arch (καμάρα) is constructed, which was probably introduced in popular house building, just as the construction of domes, through the construction of fortresses, prevalent

1) G. Megas, Λαϊκὴ κατοικία Δωδεκανήσου, fig. 7 and 8. In Katavia of Rhodes these are called «antimissia».

342 stables and storage rooms, and in the upper story the living quarters with a verandah, a balcony, and a sink; over them is a flat roof of tiles. The Albanian form of the square fortified tower is to be seen 177 on larger warehouses (Figure 3). The interior displays the customary [352] simple furnishing of the Balkan dwelling; the semicircular chair in Figure 14 is reminiscent of the Albanian styles, while its horn-shaped [415] supports remind one of Turkish influence. The weaving loom and the hatter's bow (Figure 11) that is used for the cleaning of wool and of cotton, have probably come to this country from the Orient, even though the hatter's bow is ancient European (compare the Plate, Estonians II). The baking bell shown in Figure 7, the bagpipes shown in Figure 6, the incense vessel shown in Figure 17, the wooden plow, [492] shown in Figure 15, which is drawn by the team of oxen that are driven on by a goad (not a whip) and which are harnessed with a neck yoke--all these are universally characteristic of the Balkans. The riding donkey shown in Figure 12, on the other hand, points to the Orient. [777] Figures 8 to 9 are illustrations of protective charms--the horse's skull is reminiscent of Kirghiz customs, compare volume 1 of this atlas, Plate, Kirghiz I, Figure 13, that are based upon the knowledge of spiritual forces which are everywhere alive, which are effective in everything that is and has being, and can be utilized for magical purposes, both in a good as well as in a bad sense.

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II.

000 1. Men and women from western Macedonia. 2. Woman from

[See 2: Karutz, E1 Europe, cat. 116, p. 73a --Analyst]